

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

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TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 44.)

CHAPTER VII.

MARRIAGE INSTITUTIONS.

We now carry on our readers to what appear to us fresh beauties—still further tokens of a Divine Author in "Mormonism" as seen in its marriage institutions.

In times of men's ignorance of the true nature and mind of God, and of the future to which they are moving, men and women "marry and are given in marriage" without consulting the Almighty. And he "winks at it;" for as mankind have not known whether beings above them have any order or system in the great matter of the extension of life, they naturally have not troubled to observe any to but a small degree. And as their religions show no particular benefit on the extension of human beings, but rather have led them to think that the multiplication of human beings was only an extension of sin and misery, they have had no particular motive supplied them for using the powers of life alone for purposes of increase.

So far as we have ever learned of the teachings of modern religions, the regulation of the inner matters of the marriage life is left by them to the mercy of the

instincts and passions of mankind. And the whole future of the world's happiness and progress is perilled upon the feeble chances of mankind discovering for themselves individually the true laws of their being, and having sufficient strength of mind to carry them out with a guiding point as far as their religion is concerned.

Here "Mormonism," above all professed religions, shines with the characteristics of a divine scheme duly prepared by the Author of our being; for it gives such views concerning the endless existence, extension, and ultimate glory of our race, that they display great beauty and utility in the increase of the human family. And not only that, but the Latter-day Gospel makes the conduct of mankind in relation to the use of the natural powers of increase entrusted to them a solemn and sacred affair interwoven in all the bearings of their duty to man and God.

"Mormonism" calls attention to the absolute necessity, *at all times*, of principles regulating the marriage life; but it more particularly declares the necessity of such laws at this period, because of the *present* condition and wants of the human family.

It demands attention to this subject on the ground that the dispensation called the "dispensation of the fulness of times" has arrived and been ushered in by the commandment of God; in which dispensation, as it borders upon the termination of the period allotted to mankind for their existence amidst increasing sin and death, the great principles by which mankind can return to primitive vigour and length of years have to be introduced and practically worked out, until death and disease are driven back to the point at which our great forefather left them at the close of his mortal career.

It is not necessary here to say much as to the nature of the fall, further than that it was an arranged and predetermined affair caused in the wisdom of God to occur in the line of human progress. A mortal race was needed; and Adam, being immortal, had to fall, that he might be the parent of that mortal race, who, by sojourning amidst all the ills of mortality, might be prepared, by the greatness of their experience in all the vicissitudes of life, to fill out in due course the position of fathers and rulers in the kingdoms of the Eternal. To effect this, our great progenitor broke one of the laws which sustained him in immortality, and descended to the conditions of death and disease.

But still the powers and virtue and strength of immortality were within him so powerfully that nearly one thousand years rolled away ere this infraction of the law of his being was able to destroy him from the earth. His posterity added sins of omission and commission—debauchery, lust, passion, and divers evils, and weakened and reweakened the powers of life transmitted to them, until, in the days of Noah, about 400 years could cover the extent of the life of man. And each succeeding generation has departed still further from the simplicity of truth, bodily and spiritual, and more and more destroyed the power of bodily life which came originally from the heavens, till in our day thirty years is reckoned as the average length of human existence—the poor feeble flickerings of that mighty flame which, even after our progenitor fell, still did battle for existence nearly one thousand years.

In this way the race has gone down the steep hill of life and vitality, with every prospect in the eternal future of

finally descending into the dark waters of extinction, leaving silence to reign upon the face of the earth as once upon the face of the mighty deep, to proclaim the mastery of evil and the triumph of death.

But God, angels, and prophets have declared that it shall not be. The voice of prophecy has rung through the earth, declaring the coming of a day when the power of the Destroyer, which has been silently but surely gaining ground over the race, and threatening to destroy the last remnant of the heavenly colony of man planted upon this world, shall be stopped and rolled back to its farthest limit.

But this work could not be consistently commenced till the times allotted mankind for probation and experience amidst evil were running towards their close. Hence it was reserved for the Latter day Work, when God, by gathering together (as predicted,) his people from all parts of the earth, would have an opportunity of implanting among them principles and practices that would tend to restore natural life and vigour. Jesus did not practically institute these measures, because Death, in his day, had still a long portion of his lease to run. Hence some of the laws and institutions, to which we shall presently refer, were never taught by Jesus or his Apostles.

As before stated, the times for the downward progress of mankind had to run out. A living, powerful Gospel dispensation in full association with the heavens had then to be re-introduced. The direct voice of the Eternal had again to reach the earth, and the great work to be commenced under his direct supervision.

The blinding and unscriptural doctrine that any quantity of Scripture given at any period in the past could possibly supersede or make unnecessary the direct management and control of the Eternal God over his own creation and amongst his own children had to be broken in upon, and the right, the will, and the purpose of the Almighty to eternally interfere in the doings of men, and direct them temporarily as well as spiritually in any channel he pleased, had to be re-asserted. Men sent directly of God had, consequently, to appear and practically lay the foundation of institutions corresponding to the heavenly organization above. Holy angels, or presiding authorities over dispensa-

tions, had to descend from the skies and confer of their power and their authority upon living men. The stream of revealed intelligence had to commence to flow, and thus connect the work here upon the earth with the life, the power, the wisdom, and the influence of these heavenly beings behind the veil; for in the mighty work of human restoration the Eternal himself and all the powers of heaven have their part to play to accomplish the great end.

And not only this: to restore the powers of natural or bodily life, the principles of the Gospel of Jesus Christ will have to exert their influence on the mind, to tranquilize the soul, and still its passions, its impatience, and its fretfulness,—to suppress its jealousies and its strifes, to fill it with charity, to teach it self-control, and to inspire it with a knowledge of immortality and eternal progress; for the effect of these conditions of the mind is to tranquilize and assist the natural workings of the physical or bodily system, which every disturbing passion and every unnecessary craving or care weakens and destroys.

Attention has also to be paid to every law of natural health; and therefore, as one great means to this end, is instituted the gathering of the Saints from all nations to a healthy country, where they can observe the laws of health, free from the organization of old iron-bound nations, where, in close unhealthy streets or dark or sweating manufactories, science and commerce are progressed at the expense of life.

And to all this must be added attention to the laws of reproduction of the species. All these means combined will tend to bring each succeeding generation into the world better and better prepared to resist the attacks of disease. The generations of mankind introduced thus into the world, and growing up under the light, intelligence, and influence of heaven, filled with the Holy Spirit, which in itself is a spirit of life, will, under the guidance of the Almighty through his servants, be led during the great millennium to adopt principle after principle of life and restoration, till, in the language of Isaiah (lxv. 20.), he shall be considered "a child" who "shall die a hundred years old." The patriarchal strength, and with it all its lengths of years, will return stage by stage; and to crown the

whole, (in the light of "Mormonism,") when the Lord comes, the righteous who die shall not sleep in the dust of the earth, but shall be changed in the twinkling of an eye, to awake to life and immortality. Towards this great purpose of the regeneration of the race, as one means towards the end, bear the marriage institutions of "Mormonism."

One of the great causes of bodily degeneracy amongst mankind has arisen from that abuse of the powers entrusted to them for the propagation of their species, to which we have referred. By the mass of mankind, so long as the shield of the marriage rite has been thrown around them, the indiscriminate use of their powers has been considered holy enough. Hence, both men and women have, through their ignorance, destroyed much of the strength and vitality they should have sacredly preserved for the life, vigour, and happiness of future beings, and introduced a weakened and debilitated race into existence. In addition to this evil, arising out of carelessness and ignorance of the true purpose of existence, the popular monogamic laws (or the one-wife system) have thrown mankind into circumstances of temptation to take a course calculated to violate the purity and chastity that should surround the mother when bringing her offspring into existence, as well as to deprive it of a portion of that life, vitality, and energy that should have been dedicated to it alone. Mankind have had either to take such a course or to suppress the promptings of their nature for a period greater than the majority of men were ever likely to observe.

And not only have these particular evils grown naturally out of the want of a guiding principle in religion in such matters, combined with the rigid enforcement of the one-wife system, but multitudes of mothers have, as a necessary consequence, been worn almost to their graves by giving birth to a greater number of children, and in closer proximity to each other, than their individual strength allowed; while the children born have been deteriorated and deprived of the strength and vitality that should have been allotted to each, from the fact that, long ere exhausted nature in the mother had recruited itself, she was placed again in circumstances making

the same exhausting demands upon her life and strength.

To remedy these and similar evils by the command of that all-wise and providing God who has taken in hand to restore the race he originated to ancient life and vigour, an institution called by the world polygamy (because in a remote degree it resembles established systems bearing that name,) has been introduced among other principles of the Latter-day Kingdom.

But the system to which we refer is not "polygamy" as generally understood by that word; for associated with "Mormon" polygamy are laws or principles regulating the intercourse of the sexes, and doctrines dictating the principles upon which alone the system can honourably or purely exist; and not only this, but doctrines of such a character concerning this present world and the eternity which is to come, that they tend to press heavily home upon men and women the necessity of being governed by such restrictions. And it must here be distinctly understood that *mere polygamy* in the abstract "Mormonism" does not uphold, but condemns. It is polygamy alone as associated with the guiding laws and the high and holy motives as dictated by the Latter-day Gospel that "Mormonism" upholds.

We cannot, owing to the nature of the subject, explain here all that we could wish; but we will state, in short, that the laws to which we refer make the increase and multiplication of the species upon principles of purity and health, taken together with the honourable and virtuous love of family associations, and a desire to become great on true principles in the kingdom of God, the only true justification for the practice of polygamy; and as a principle, it gives no sanction for the indulgence of the passions at any time, except when good reasons exist for believing that such a course will tend directly to the increase of life. They also exhibit before mankind the necessity of so governing themselves that the necessary intervals may elapse between births to enable each succeeding child born into the world to have the benefit of a completely renewed system in the parent, from whence to draw its fountain of life. It will be evident to all reflecting minds that polygamy places mankind in a position to pay due respect to

these natural laws of purity, rest, and restoration.

Let us now briefly show by what considerations obedience to these and similar restrictions is enforced by "Mormonism" on the mind of the Latter-day Saint, in connection with the system of polygamy.

First, then, he is urged to the dedication of his native powers solely to purposes of increase, by the stimulating idea of having a part in so grand a work as the restoration of a better and healthier race of beings—no small reason to those who believe with all their souls, as tens of thousands of Latter-day Saints do, that such a work, under the direct supervision of the Almighty, is now upon the earth.

Then "Mormonism" naturally tends to produce obedience to these laws, governing the passions by the nature of its views concerning immortality, in which the Latter-day Saint, seeing that his children and all his following generations will (if faithful to all the commandments of God,) be given to him for his glory—the substance of all his hopes of exaltation, is compelled by necessity to feel that, in regarding the laws of increase rigidly, and governing his desires solely to that end, he regards his own interest and his own progress.

Associated with these views, the religion of the Latter-day Saint teaches him that the disposition of his children is more or less influenced by the spirit and purpose of the parents: hence, unless he would beget lust in the character of his posterity, which "Mormonism" teaches him would wear out and destroy his generation, and thus annihilate his hopes of progress,—setting aside the fact that lust encouraged in the heart would damn him in the sight of God, he must learn to control his appetites and desires to the purest purpose and motive alone.

Then does "Mormonism" appeal to the Latter-day Saint, by all his love of right—by all his hope of pleasing a pure and holy God who cannot look upon sin with the least degree of allowance; and each and all of these reasons that in themselves *appeal so much to man's own interest*, backed up and enforced by the authority of the teachings of a Priesthood which every true Latter-day Saint testifies he knows, by the revelations of the Spirit of God to himself, has been replaced upon men by the administration of holy angels descending from the skies,

and confirmed by the voice of the Eternal Jehovah from the heavens; to turn from which would be to peril life and salvation. By all these considerations, and many others too lengthy to mention here, is the polygamy of the "Mormons" a law of purity, a law of restriction, and a system consecrated to good and holy purposes.

Inasmuch as two opposite purposes and desires cannot each have the supremacy at the same time within the same bosom, therefore in the heart of the true Latter-day Saint, lust is bound to die out, being supplanted and displaced by other motives and purposes that take possession of his judgment and imagination, and naturally tend to inspire his whole soul with reasons for another course, wantonness of spirit appears to the Latter-day Saint, more than it possibly can appear to the religionist of any other creed, a most awful sin, and most damning in its consequence; for, as seen by modern religionists, the effects of lust, so far as bodily injury to the race is con-

cerned, are confined to this little life. But to the mind of the Latter-day Saint who sees the race of man as eternal—who sees the beauty, progress, and happiness of future states depending on the purity of our present relationships, the consequences of depravity stretch out into the eternal future and distribute unlimited curses around.

And now to the sublimity and comprehensiveness of that great proposition of "Mormonism" to resuscitate the race—to the existence of principles that inspire men with motives that supplant lust within the soul—to those doctrines of "Mormonism" which make the conduct of men in the inner relations of life a sacred and holy affair, and to those great views of eternity which, by making the existence and increase of the race appear of incalculable value to men, also tend to preserve the race of man upon the earth, and thus do the work of a God, do we point as still further tokens of divinity in "Mormonism."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 71.)

[March, 1844.

Saturday, 9th. Met in the City Council, and gave my reasons in favour of the repeal of the hog law—that I was afraid there were but few men who would ever make a fence round their gardens, unless the hogs were suffered to run at large; and if the people think there is a hog law, they will not fence, and consequently will be eaten up by hogs and other animals from the country.

"The hog law has made more contention than all the hogs would, if they had been let alone. Let the hogs run in the streets, and the people make good fences to secure their gardens.

Many physicians have given it as their opinion that a hog mud-hole in the streets is the most healthy of any damp place.

If we do not let the hogs run at large in the city, the hogs and cattle from the country will come into the corporation and eat the grass, &c., in the city, and we suffer all the evils and lose all the benefits.

Empound the country hogs, and the

owners will damn the impounded and the city, and fight against us. I say to the City Council, Let the hogs and dogs alone.

A man that is afraid of a dog, and grumbles a great deal about a dog's barking at him, is a coward. It is one reason why God withdrew his Spirit from the earth, because the people were so ready to take the life of animals.

It was the principle of Democracy that the people's voice should be heard when their voice was just; but when it was not just, it was no longer democratic. But if the minority's views are more just, then aristarchy should be the governing principle; i. e., the wisest and best laws should be made.

When Alderman Bennett and Councillor Young will call caucuses and explain the subject to them, then we will hear them, and they can petition understandingly; and believed, if he could explain the subject, that ninety-nine out of every hundred would vote to have no hog law in this city from its birth to its death.

Cannot believe in the doctrine of exalting the majority, when it must be brought about

by depressing the minority in a greater degree.

Council adjourned for one hour."

In the afternoon, City Council rejected the petition to repeal the hog law.

I proposed to license Hiram Kimball and Mr. Morrison, who own the land opposite to the wharf, to make wharves and collect wharfage; then the city can dispense with a wharf-master; that Kimball and Morrison pay a tax for the landing of every boat; and they could tax the boat, or not, as they liked.

The Female Relief Society met twice in the Assembly Room, and sanctioned "The Voice of Innocence," and then adjourned for one week to accommodate others who could not get into the room at either of the meetings.

Our worthy brother, King Follett, died this morning, occasioned by the accidental breaking of a rope, and the falling of a bucket of rock upon him while engaged in walling up a well, and the men above were in the act of lowering the rock to him.

"Elder Follett was one of those who bore the burden, in common with others of his brethren, in the days when men's faith was put to the test. He was a native of Vermont, and moved many years since into Cuyahoga County, Ohio.

There, for the first time, he heard the Gospel preached, united with the Church of Jesus Christ of Latter-day Saints, in the spring of 1831, and has been a sharer in the afflictions through which the Saints have passed from that time until the time of his death.

He shared in the violence of the Missouri persecutions, was cast into prison, and endured many months' imprisonment; and, after long delay, obtained a trial on the charges preferred against him, and was honourably discharged, being acquitted of all the crimes that a band of wicked persecutors could charge him with.

All the persecutions he endured only tended to strengthen his faith and confirm his hope; and he died as he had lived, rejoicing in the hope of future felicity.

Having united with the Church in the forty-first year of his age, he filled up the prime of his life in the service of his God, and went to rest in his fifty-sixth year, being fifty-five years, seven months, and fourteen days old when he slept the sleep of death.

So the righteous pass, and so they sleep, until the mandate of Him for whom they suffer and in whom they trust shall call

them forth to glory, honour, immortality, and eternal life."

Sunday, 10th. Frost in the night; beautiful day. South wind.

Brother King Follet was buried this day with masonic honours. He was killed while at work in a well, by a tub filled with stone falling on him.

I attended meeting at the stand, and preached on the subject of Elias, Elijah, and Messiah; a sketch of which was reported by Elder W. Woodruff, as follows:—

"There is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and in order to come at the subject, I will bring some of the testimony from the Scripture and give my own.

In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer, his will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to be a Priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentance and baptism for the remission of sins, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before, to prepare the way for the greater, which was the case with John the Baptist. He came bawling through the wilderness, 'Prepare ye the way of the Lord, and make his paths straight.' And they were informed, if they could receive it, it was the spirit of Elias; and John was very particular to tell the people 'he was not that light, but was sent to bear witness of that light.'

He told the people that his mission was to preach repentance and baptize with water; but it was he that should come after him that should baptize with fire and the Holy Ghost.

If he had been an impostor, he might have gone to work beyond his bounds, and undertook to have performed ordinances which did not belong to that office and calling, under the spirit of Elias.

The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

John's mission was limited to preaching and baptizing; but what he did was legal; and when Jesus Christ came to any of John's disciples, he baptized them with fire and the Holy Ghost.

We find the Apostles endowed with greater power than John: their office was more under the spirit and power of Elijah than Elias.

In the case of Philip when he went down to Samaria, when he was under the spirit of Elias, he baptized both men and women. When Peter and John heard of it, they went down and laid hands upon them, and they received the Holy Ghost. This shows the distinction between the two powers.

When Paul came to certain disciples, he asked if they had received the Holy Ghost? They said, No. Who baptized you, then? We were baptized unto John's baptism. No, you were not baptized unto John's baptism, or you would have been baptized by John. And so Paul went and baptized them, for he knew what the true doctrine was, and he knew that John had not baptized them. And these principles are strange to me, that men who have read the Scriptures of the New Testament are so far from it.

What I want to impress upon your minds is the difference of power in the different parts of the Priesthood, so that when any man comes among you, saying, 'I have the spirit of Elias,' you can know whether he be true or false; for any man that comes, having the spirit and power of Elias, he will not transcend his bounds.

John did not transcend his bounds, but faithfully performed that part belonging to his office; and every portion of the great building should be prepared right and assigned to its proper place; and it is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived.

That person who holds the keys of Elias hath a preparatory work. But if I spend much more time in conversing about the spirit of Elias, I shall not have time to do justice to the spirit and power of Elijah.

This is the Elias spoken of in the last days, and here is the rock upon which many split, thinking the time was past in the days of John and Christ, and no more to be. But the spirit of Elias was revealed to me, and I know it is true; therefore I speak with boldness, for I know verily my doctrine is true.

Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the keys of the revelations, ordinances, oracles, powers, and endowments of the fulness of the Melchisedec Priesthood and of the kingdom of God on the earth; and

to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

Malachi says, 'I will send Elijah before the great and dreadful day of the Lord come, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

Now, what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?

In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days: but before it took place, Elijah should first come and turn the hearts of the fathers to the children, &c.

Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.

Let us suppose a case. Suppose the great God who dwells in heaven should reveal himself to Father Cutler here, by the opening of the heavens, and tell him, 'I open up a decree that whatsoever you seal on earth with your decree, I will seal it in heaven; you have power then: can it be taken off? No. Then what you seal on earth by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election

sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, but of laying on of hands, resurrection of the dead, &c.

We cannot be perfect without the fathers, &c. We must have revelations from them, and we can see that the doctrine of REVELATION as far transcends the doctrine of NO REVELATION as knowledge is above ignorance; for one truth revealed from heaven is worth all the sectarian notions in existence.

This spirit of Elijah was manifest in the days of the Apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ.

Here is the doctrine of election that the world has quarrelled so much about; but they do not know anything about it.

The doctrine that the Presbyterians and Methodists have quarrelled so much about—once in grace always in grace, or falling away from grace, I will say a word about. They are both wrong. Truth takes a road between them both; for while the Presbyterian says, 'Once in grace, you cannot fall,' the Methodist says, 'You can have grace to-day, fall from it to-morrow, next day have grace again, and so follow on changing continually.' But the doctrine of the Scriptures and the spirit of Elijah would show them both false, and take a

road between them both; for, according to the Scriptures, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put him to an open shame; so there is a possibility of falling away: you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the Priesthood.

I will make every doctrine plain that I present, and it shall stand upon a firm basis, and I am at the defiance of the world, for I will take shelter under the broad cover of the wings of the work in which I am engaged. It matters not to me if all hell boils over; I regard it only as I would the crackling of the thorns under a pot.

A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully, with tears, for the murder of Uriah; but he could only get it through hell: he got a promise that his soul should not be left in hell.

Although David was a king, he never did obtain the spirit and power of Elijah and the fulness of the Priesthood; and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 9, 1861.

A WORD OF CAUTION.—In consequence of the change that has been made of late in the mode of raising the necessary means to defray the expenses of places of worship, Elders' support, &c., &c., and the want of comprehension on the part of many of the Saints as to what is really expected of them, there may be some difficulty in some of the Conferences in making "ends meet." There are a great many wants that must be supplied, and there are a great many wants which those who have them think ought to be supplied, and altogether making a burden of no small weight (especially when funds are low, as they generally are at present,) on the shoulders of those who may have the charge of these matters. We can readily perceive that under these circumstances it requires considerable management on the part of presiding officers to keep matters moving along as they should, without incurring debt and bringing themselves and Branches and Conferences under serious obligations and encumbrances. There are some who are very hopeful for the future: they think

that the embarrassments under which the Branches and Conferences are now labouring in regard to funds are temporary, and that but a short time will elapse before things will be in a more favourable condition than they are at present; and with this view they feel no fear about running in debt, having the idea that means will be forthcoming after awhile to meet it. There are others who neither think nor care beyond present wants. If they can be supplied, it matters not to them how many debts are incurred or how they are to be liquidated.

While entertaining as many hopes for the future as the most hopeful, we do not feel to recognize in the least degree the wisdom, propriety, or necessity of incurring debts to supply present wants on the vague and uncertain hope of future ability to meet them. Indeed, we protest against such a course. It was the celebrated John Randolph, we believe, who on one occasion declared on the floor of Congress—"I have discovered the philosopher's stone! It consists of four short words of homely English—'Pay as you go!'" And certainly all who have had any experience in business know that, to say the least, it is an excellent maxim.

In no part of this Mission should the expenditure exceed the income. No temptation should induce those who have the supervision and charge of these matters to swerve in the least from this rule. Those who have seen individuals or Branches, Conferences or Missions in debt know what a bondage it is, and how grievous it is to be borne. In this country particularly, where the means of the Saints are limited and come in slowly, it takes a long time to relieve them from liabilities of this nature, and great care should be taken to avoid incurring them. This Mission has just emerged from under a load that has weighed heavily upon it, and which has taxed all its energies to get rid of; and we hope to see all satisfied with the experience which the past has afforded them on this point.

CHRISTIANITY AND "MORMONISM."

BY ELDER E. L. SLOAN.

(Continued from page 77.)

The books of the Prophets are thickly studded with predictions concerning the advents of Messiah, his mission to man, and the universal kingdom of peace which he would establish upon the earth; but the Lord, in his great wisdom, often gilds the flinty path o'er which his children must travel with glintings from the sunny heaven which marks the goal of their aspirations.

So with the ancient Prophets. Having the vision of their minds opened to the regenerating future for the human family in the mission of the Only Begotten, they loved to dwell on the triumphal glories of that time when he would gather back his scattered sheep from their long wanderings, seize the reins of earthly government, judge with justice and reprove with equity, and fill the whole earth with the

power and glory of God. Hence their prophecies pointed more particularly to the Latter-day Work and its culminating grandeur—to that period when the knowledge of God shall cover the earth as the waters do the channel of the great deep, and when the Lord Messiah shall reign King of nations, to whom every knee shall bow. It was not so strange, therefore, that the Jews fell into the error which in its results proved so fatal and terribly calamitous to them—an error illustrative of the human character. Having every confidence and an unshaken belief in their Prophets, to whose heaven-inspired voice the chronicled woes and blessings of many generations bore faithful testimony, was it any wonder that they passed lightly over the few brief predictions relative to Messiah's first advent, which they could

easily account for by summing them up as peculiar incidents in a momentous career, and feasted their souls on the might of his power, the majesty of his name, and the greatness of his triumphs? Poor fallen human nature is ever eager to grasp at the shadow of power and greatness, not realizing that permanent exaltation and eternal glory are only obtained through fiery struggles and by bitter experience.

No Prophet utters so many solemn predictions concerning Messiah's painful career as Isaiah, "the evangelical Prophet." Yet, O Christian! who so readily condemneth the Jew of a former dispensation, try and imagine yourself in his place for a brief period, stripped of all your knowledge of the past, which he had not, and the traditions which now surround you,—glorying, as he did, in the coming of a mighty Prince to rule in majesty and power upon the throne of David for ever, and tell me if you can recognize the stable-born, meek, suffering, down-trodden, spit-upon, thorn-crowned, and crucified Jesus in this portraiture:—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and establish it with judgment and with justice from henceforth even for ever." (Isaiah ix. 6 and 7.)

So strongly did this feeling imbue the people that the kingdom would be restored to Israel upon Messiah's appearing, and so few were the prophecies which pointed with certainty to his humiliating career, that the fickle multitude who strewed his path into Jerusalem with branches of palms fully expected that the day of their national glory and greatness had dawned, and that Rome would be compelled to succumb before the prowess of the long-expected Christ; and even his own Apostles, who had been with him on the lone mountain top, or at midnight hour on the blue waters of Galilee, who had listened to his teachings and drank in the knowledge he poured forth, who had beheld his ignominious death and were witnesses of his glorious resurrection,—even they gave utterance to the

deep-rooted expectations of Judah when they queried, as he was about to leave them for his mediatorial throne, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6.) And so closely were his advents of humiliation and exaltation allied in the minds of the former-day Saints, that many of them expected his appearing in that generation to consummate his work upon the earth. Hence we find Paul labouring to set their minds at rest upon the subject by assuring the Thessalonians that the coming of the Lord was not so nigh as many anticipated, and that that day should not come, unless there came a falling away first. (2 Thess. ii.)

Notwithstanding the opinion so generally entertained at the present time that the Prophets spoke definitely and pointedly concerning Christ's first advent, it is a fact that the founders of Christianity could refer to very few clear predictions of the inauguration of his mission to the Jews; and the few to which they could refer were so peculiarly surrounded in their fulfilment by unlooked-for and almost inexplicable circumstances that the honesty of the Jews as a people was severely tested. Doubtless they had many traditional prophecies of which we have now no record; but of those handed down to us and quoted from by the evangelists very few are of that plain decisive character which is generally assigned to them by the present generation. Hosea did say that Bethlehem should have the honour of being his birthplace, which, through a peculiar circumstance, it had,—Joseph having gone up from his residence at Nazareth to his native city, Bethlehem, that he might be taxed according to the decree of Augustus. Yet in Nazareth was the Saviour brought up, and as a Nazarene was he known and recognized among his countrymen, who looked for a Bethlehemite in their Prince and Messiah. Looking at it *now*, this peculiar fact may seem confirmatory of his mission; and so it was: but would the mass of the people then stop to weigh and consider the worth of such a statement concerning the fulfilment of prophecy? Do the people now permit their calmer judgment and sober reason to decide on the strangely peculiar fulfilment of many prophecies in these last days? or do they judge hastily and condemn unwisely, being swayed by prejudice and precon-

ceived opinion? It is but a trifling circumstance that we have quoted, yet it was considered of sufficient importance to be noticed and chronicled by the Evangelists when writing to strengthen the faith of those who had already accepted Jesus as their Saviour.

The time had arrived when the Messiah should appear, and all Israel looked with eager anticipation for his coming; but the Prophets had not prepared them for such a humiliating commencement to his career as that with which they were brought into actual acquaintance. It is true that several remarkable circumstances occurred about the time of his birth, which had in them a weight and influence with the honest Jews; but these will be considered under the third kind of evidence offered to the people—namely, *personal testimony*. The Prophets had declared many things which were fulfilled about the time of his coming, but they did not state that these predictions had reference to the advent of Messiah. One instance will suffice instead of many. Jeremiah declared that "A voice was heard in Ramah, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted, because they were not." (Jer. xxxi. 15.) This we find, according to Matthew, was fulfilled in the slaughter of the children at Bethlehem by Herod's orders: but who, on reading the passage through, previous to its fulfilment, would imagine that it had any reference to the coming of Messiah, or was in any way connected with his appearance among men? No one, unless inspired by the same Spirit which moved upon Jeremiah when he wrote it. Several prophecies were plainly fulfilled in his death and the circumstances which attended it; but these could not be referred to until after his career had closed, when the doom of the Jewish nation was sealed for rejecting and crucifying him who came to save and redeem them. And so little were these predictions understood prior to their fulfilment that his very Apostles were ignorant of their character and point till they were verified in his death! Of these might be cited his "making his grave with the rich" (Isa. liii. 9), "being numbered with transgressors" (Isa. liii. 12), having his "garments parted" (Psalm xxii. 18), not being suffered "to see corruption," &c., which any one who carefully reads the texts with their contexts

will see the difficulty of being understood previous to their being fulfilled.

But to be brief and sum up a little on this part of the subject: Very many predictions are on record concerning the advents of the Lord Jesus, but few of which referred to, or were fulfilled in, his first appearance on the earth. Hence most of them refer to a dispensation other than the Christian one—a dispensation unlooked for by the Christian world, and the very idea of which is repudiated by it,—a dispensation which "Mormonism" professes to inaugurate and consummate. If the Jews as a people were condemned for rejecting the prophecies which pointed to the Saviour in his humiliation, what will be the position of Christendom for rejecting the prophecies pointing to the preparation for his advent in power and glory? Those prophecies which were not fulfilled when he established the Gospel upon the earth some eighteen centuries ago must yet be fulfilled, according to the Christian belief. "Search the Scriptures," then, ye Christians of every sect and creed; "for in them ye *think* ye have eternal life, and they are they which testify" of the establishment of that kingdom to the throne of which Messiah will yet come in majesty and power—that kingdom which Joseph the Prophet was ordained to lay the foundation of, and which "shall never be thrown down, nor given to another people." The Jews as a nation were broken because they stumbled and fell on the stone of which the Prophets wrote and spoke; but the nations of Christendom have so much clearer prophetic evidence of the establishment in power of God's work in the last days, that, for their rejection of it, it will fall upon them and grind them to powder. I do not quote the prophecies of Jesus and his Apostles, as they were no evidence to unbelievers who heard them delivered, though powerful to those who witnessed their fulfilment, any more than I do not quote the prophecies of Joseph, which were laughed to scorn by those who heard or read them previous to their fulfilment, but who did not believe them, though they are powerful evidences of his divine mission to the human family now that they are being fulfilled before their eyes. Neither are the prophecies contained in the Bible quoted here concerning the great work of the last days—

prophecies which have been presented to this generation by voice and pen, with boldness and perspicuity, since the first Elder was sent forth commissioned to warn mankind of the purposes of Heaven. But if any one desires to know where they are to be found, let him open that Bible which Christendom professes to believe, and all the predictions therein contained which apply to Jesus Christ, his mission to man, and his universal, everlasting kingdom, which were not fulfilled in his painful soul-harrowing career while here upon the earth, and which conten-

tious, powerless, and barren modern Christianity cannot fulfil, are they which apply to the work that Joseph was commissioned to open and inaugurate. Let him search it carefully and prayerfully, and he will find it as thickly studded with them "as the galaxy of heaven is with its luminous constellations," and they shall all be fulfilled. Let Christendom, then, pause and consider whether its own condemnation or that of the despised Jews will be the greater for rejecting the testimony of prophecy.

(To be continued.)

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Hjorring, January 4, 1861.

President C. C. Rich.

Dear Brother,—Perhaps a line or two from these northern regions might interest you in some degree. You are, no doubt, informed that my health has been pretty good since I left Liverpool, though the material change of the atmosphere imparts no healing virtue, as the sun has almost disappeared from mortal eyes in these regions, and we see and smell nothing but heavy clouds over a misty country. The prospects before us are very good, as you are well acquainted with. When I arrived, I stayed two weeks in Copenhagen and Zealand; and after that, I went to the northern extreme of Denmark, and laboured in Aalborg and Wensyssel Conferences, where I have many relatives and acquaintances, and was appointed to labour in said places under Pastor Madsen's directions. I have attended numerous meetings with Saints and strangers, and have greatly admired the spirit of inquiry after the truth that prevails among the people, who receive our testimony with joy and satisfaction, and treat us very kindly, and even do us much good.

The *Scandinaviens Stjerne*, as well as other works, translated in the Danish language, is widely circulated through the country and read with great interest by many, and the knowledge of the truth is increasing rapidly among the people. We always hear many men of different

ranks and classes speak about the *Scandinaviens Stjerne*, and they admire the skill with which it is conducted. It is really worthy of its title (the Star of Scandinavia), and is not only a light to the Saints, but also to all lovers of truth.

I can truly say that I never met with better Saints than those who live here. They are willing to obey counsel and use their talents and means for the upbuilding of the kingdom and the spread of the Gospel. The Travelling Elders and the Priesthood in general are labouring diligently. The Elders take no course to oppress the Saints in any way. There is union and harmony among the brethren, and the work will continue to go onward rapidly. Many will rally to the standard of the Gospel, render obedience to its mandates, and obtain heirship and birthright in the kingdom of our God.

This place (Wensyssel) is a curious place: it extends to the North Sea on the west, and on the east to Kattegat, and it is separated from the rest of Jutland by a bay on the south, called Lümffjorden. In the times when the Roman Catholics made their conquests in Germany and these northern lands, they were never able to conquer this little place, which contains now only about sixty thousand inhabitants, and in that time much less. The people were brave and fearless for the threatening tyrants, and took up their arms, and finally succeeded in redeeming their little Wensyssel from their intruders, and Catholicism was consequently never introduced here; and

the ancient saying was, that the north side of said bay (Lümfjorden) was the north side of righteousness.

To look at the situation of this people, and see their liberality, kindness, and freedom of spirit, I think it is very plain to see the good effects of their never having been under the mother church and like influences. There have been greater numbers baptized here, according to its population, than in any place I know of; and there are still greater numbers who believe the Gospel; and in general the Elders are treated very kindly by a great many people here. A good many of those who embrace the Gospel have been in possession of means, and been very liberal in assisting the Elders to send off the poorer class to the Valley. All the Elders who come here admire the freedom of spirit, and in general feel desirous to proclaim the Gospel. I believe there is yet to be done a great work here. The President of this Conference (brother Weiby), who was born here, is an energetic man and carries a good influence among his countrymen. We have just held our Quarterly Conferences here in this District, and brothers Liljenquist and Madsen have just gone to Copen-

hagen to attend the Conference there on the 5th and 6th instant.

The winter is very severe here. We can hardly get at places to baptize at present. There have been fourteen baptized in this Conference since the 25th of November.

I am now pretty healthy and lively, and feel in humility to lift up my voice to my countrymen and show them the way of life and salvation. I don't know that I have any greater desire than to be instrumental in the hands of God in doing good to my fellow-creatures; and I pray the Almighty that I may ever be enabled to magnify my calling and be accepted of him and his servants upon the earth. It is very cheering indeed, to hear (through the *Star*,) of good tidings for Zion, and wise measures taken to roll on the work with mighty power. We and the Saints venture to have some hopes that you and brother Lyman will come this way next summer.

Pray give my respects to brothers Lyman, Cannon, Gates, and others of the brethren with whom I am acquainted.

Very respectfully,

A. CHRISTENSEN.

UTAH NEWS.

(From the "Deseret News" of December 12 and 19, 1860.)

NEW SCHOOL-HOUSE.—We are much pleased to notice, among the attractions of the 18th Ward, the addition of a fine substantially-built private school-house, to the east of President Young's residence, and enclosed within his walls. We have been informed that among other objects to which it will be consecrated during the present winter is the teaching of vocal music upon the "Tonic Sol Fa method," now so popular and so universally taught throughout Europe. For the introduction of this system of teaching, President Young has been preparing for some time back, and has had brought from England, during the summer, charts, elementary works, exercises, &c., peculiar to that style of teaching. So soon, therefore, as the school-house is entirely finished, which is expected to be before Christmas, under the direction of the President, Mr. David

O. Calder will open therein two classes for young persons of both sexes, in order that a competent number may be thoroughly taught this simple and beautiful science, and each rendered thoroughly qualified to form classes and instruct others, so that a uniform system of teaching may be adopted throughout all the schools of the Territory.

AN OLD NEPHITE COIN.—Hon. George Peacock, of Manti, has exhibited in our office an old copper coin, recently found by some explorer or hunter on the Colorado river, on both sides of which are hieroglyphics or characters and Hebrew coin letters. Not being one of the "learned," we submitted it to Professor Phelps, who has given us the following as a literal translation of the characters.

On one side it reads, according to the rendition—

"The King, Hagagadonihah, over the kingdom near the sea west, sends to all greeting: one senine."

On the other side—

"In the 95th year of the Kingdom of Christ, 9th year of my reign: Peace and life."

Mottoes:—"Weapon to weapon:
Life for life."

The coin is 1,765 years old, and is evidently a Nephite senine, or farthing, as mentioned in the fifth chapter of second Nephi, in the Book of Mormon, English edition, page 517. It is about the size of

an English farthing. The numerals are plain Arabic figures.

DEATH OF ARAPEEN.—The Utah Chief Arapeen died on Tuesday last, the 4th instant, about sixty miles south of this place [Manti]. He was on his return from the Navajo country, where he had been on a trafficking expedition, together with many of his tribe or band. He died with good feelings towards the whites in this part of the Territory, for their hospitality to him and his people, and requested that no person should be killed on account of his death.

His brother Sanpitch is at present the leader of the band, and wishes, as well as his men, to be at peace with all.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The bombardment of Gaeta continues. A treasonable correspondence of high importance which had been entertained with Gaeta has been discovered. Typhus fever is making great ravages at Gaeta. The news from Syria is said by official persons to be very grave, and fresh massacres are apprehended. A despatch from Ibrail, Jan. 28, says that "Unless the ice rots by rain and waterfalls, the flooded state of the Danube threatens most vessels in port." 1,000 Sardinians have attacked the convent of Casamali, in the Roman States. They dispersed the reactionary band, set fire to the convent on the night of the 22nd ult., and afterwards re-entered Neapolitan territory. The monks saved themselves by flight before the commencement of the attack. The inhabitants of Wowodina have protested against the incorporation of that province with Hungary, in an arbitrary manner. They demand the convocation of a Servian National Assembly, which should meet at the same time as the Hungarian Diet.

AMERICAN.—Three more stars—namely, Alabama, Mississippi, and Florida, have at length fallen from the Federal constellation. The Washington correspondent of the *New York Herald*, in a communication dated Jan. 10, says—"A despatch is just received stating that the Secession Convention of Alabama, by a vote of 78 to 22, this evening adopted an ordinance in favour of secession. The 22 men finally acquiesced and signed the ordinance." It was entitled "An ordinance to dissolve the Union between the State of Alabama and other States, united under the compact and style of the United States of America;" in which it is "declared and ordained by the people of the State of Alabama, in Convention assembled, that the State of Alabama now withdraws from the Union known as the United States of America, and henceforth ceases to be one of the said United States, and is, and of right ought to be, a sovereign, independent State." A despatch from Mississippi, dated Jackson, Jan. 9, says—"The ordinance for the immediate secession of the State has passed the Convention by a vote of 84 to 15." Another from Florida, dated Tallahassee, January 11, says—"The ordinance of secession was signed to-day in the eastern portico of the Capitol, amid the firing of cannon and the cheers and enthusiasm of the people." A despatch from New York, dated Jan. 19, says—"The Georgia State Convention yesterday adopted a resolution declaring—First, that it is the duty of Georgia to secede from the Union; and secondly, appointing a committee to prepare an ordinance of secession. The resolution was adopted by a vote of 165 to 136."

"RELIGIOUS" SLAVEHOLDERS.—The Wesleyans of the Southern States of America possess upwards of 100,000 slaves among them, the Episcopalians upwards of 80,000, and the Baptists upwards of 200,000.

THINGS WORTH REMEMBERING.

NUMBER OF ENGLISH WORDS.—The number of words in the English language amount to about 50,000.

RATE OF PULSATION.—In a new-born infant the pulse averages 135 beats per minute; at two years old, 107 beats; at five years, 101; at ten, 91; at fifteen, 84; at twenty, 72; at twenty-five, 73.

HEAT OF THE EARTH'S INTERIOR.—The rate of increase of heat in the earth, as its interior is penetrated, is equal to one degree of Fahrenheit for every 45 feet of descent. Thus at 7,000,290 feet from the surface the heat will reach 212 degrees, the boiling point of water; at 20,500 feet it will melt lead; at seven miles it will maintain a glowing red heat; at 21 miles it will melt gold; at 74 miles it will melt cast-iron; and at 100 miles from the surface (the region of perpetual fire,) all will be fluid as water—a mass of seething and boiling rock in a perpetually molten state.

BRITISH STANDARDS OF MEASURE AND WEIGHT.—The standard measure of extension in Great Britain and Ireland is by law declared to be "the straight line or distance between the centres of the two points in the gold studs in the straight brass rod now in the custody of the Clerk of the House of Commons, whereon the words and figures 'Standard Yard, 1760,' are engraved. This distance, when the brass is at the temperature of 62 degrees by Fahrenheit's thermometer, shall be the only standard measure of extension in the three kingdoms, by which all other measures, whether lineal, superficial, or solid, shall be derived and computed." This "standard yard" is itself founded on comparison with a pendulum vibrating seconds of mean time in the latitude of London in a vacuum at the level of the sea, in the proportion of 36 inches to 39.1393. The imperial standard pound troy is that from which all other weights are derived. This standard was adopted as being the weight of a cubical inch of distilled water found to weigh by Fahrenheit's thermometer (barometer being at 36 inches,) 252 grains and 458 thousandths parts of a grain.

WEATHER SIGNS.—When a storm is impending, the spider shortens the threads of his web, and lengthens them again when the storm is about to pass off. If the spider is quiet, it is a sign of rain; but when he goes to work during a shower, be sure it will soon clear off. The swallow is also an infallible barometer—flying low, almost touching the earth, and uttering a low, plaintive cry, before a rain; but sailing back and forth high in the air, during settled weather. When a violent tempest is about to break out, he soars even to the clouds, and adopts a slow, majestic motion, very different from his ordinary one. In pleasant weather the crow will at any time leave her nest in search of food; but if she feels a storm approaching, nothing will tempt her off till her mate takes her place to protect the young. The peacock foretells rain by its frequent cries, the woodpecker by its cooings, the petrel by its chattering, and the guinea-fowl by going to roost. The goose manifests great uneasiness, plunging into the water, and rapidly returning to the land. The sea-gulls seek the shores, and are only seen far from land in settled weather. The petrel, on the contrary, dashes out boldly into the midst of storm and tempest. The chirp of the cricket is a sign of fair weather; but the cry of the tree-toad indicates rain. When the air is overcharged with moisture, the odour of flowers is strong and penetrating, and in dry weather is soft and agreeable.

VARIETIES.

"You say, Mrs. Jones, that prisoner stabbed the deceased?" "Yes sir." "Was it in the thorax or in the abdomen?" "No, sir; it was in the street: I seed it with my own blessed eyes." "That'll do. Call the next witness."

DR. JOHNSON, when asked his opinion of a certain book sent to him for review, said—"There is much in it that is good, and much that is new; but that which is new in it is not good, and that which is good in it is not new."

RELICS OF CHARLES I.—There are certain relics of Charles I. preserved in a glass case kept in the village church of Ashburnham, near Battle, Sussex,—viz., the watch, the shirt, and a pair of white silk drawers which he wore on the morning of his execution, together with the sheet in which his body was wrapped after death.